7:Radin E-8 (ca.1912) 1926 NP12 Winnebago NP12

## §16. *Shows*

*159 About this time we went to the Sioux country on a visit. There were a number of us. While there I was [594] adopted as a friend and given a pony. When I returned [431] to my home I used to ride around on my pony. That fall a number of Winnebago were going to join a show [541] and I decided to go along with them. I was a good dancer. We went to all the large cities of the country.

*159 With us there were two grass widows and after a 203 while I used to go with one of them secretly. This woman used to drink beer. Soon I began to go with the other woman also. They both drank a good deal and often asked me to drink with them, but I always [588] refused. I finally married one of these women, al- [837] though I continued frequenting the other one at the same time. We lived in a tipi. As I said, they both drank beer and gradually I got to drinking it too. Soon I drank a great deal and began to like it. I kept this a secret from my people and told the women to do the same. Finally, however, as I began drinking frequently, a friend of mine found out about it and then the two of us used to drink together. Then the owner of the show discovered that I was drinking. He thought a good deal of me, that my dancing was better than that of the others, and when he learned that

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

## §17. *A Woman Bewitches Me*

Once when I returned to the camp I found some other people there. There I also found my grandfather. He had brought along with him one of the two women with whom I had been living, the older one. I did not like it at all. My grandfather asked me to live with her and I did so during the hunting season. When it was over this woman remained there and I returned to my home with another one. My former wife stayed there a long time, but when she got tired of waiting for me to return, she left. 159* 837 588

Just about this time I heard that this former wife of mine, before going away, had used some magical medicine on me. A medicine feast was immediately given me and my scalp treated to counteract the evil effect of what she had used. It was said that she had taken one of my hairs and dipped it into her medicine bundle. This she did in order to prevent me from ever leaving her. If then I left her I would suffer from a headache and perhaps even die. Such was the belief. Fortunately the matter was discovered, my scalp treated and the hair she had taken recovered and washed with medicine. Nothing therefore happened to me. 159* 754 755

From that time on I began to live with as many women as I could, for I had developed the idea that I was a lady-killer. 159* 156 837

## *My Brother Is Murdered*

as I pretended for whenever I woke up from a drunken orgy I found myself firmly bound.

All I did was to wander from place to place, from one woman to another. I had four sisters and from them and from my parents did I receive all that I possessed and yet in spite of this, I claimed to be a great man! I then had two women staying with me as my wives. At one time I had as many as four, two at my parents' house and two at certain relatives of mine. I wasn't serious with any one of them. I lied all the time; I was always telling falsehoods. On one occasion I had four children born to me and each one had a different mother. Even after that I continued courting women and drinking.

In the spring there was always work to do. We rolled logs down the stream and drank. I accepted such occupations because I could then always get as much drink as I wanted. Whenever I had any money I spent it on getting some woman drunk.

[P. 135]

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

## §21. *Dissipation*

While staying at this woman's lodge I was one day handed a paper by a woman, in which she told me that she was married, that she was living at a certain place, and that if I came over, she would do whatever I said. I told the woman with whom I was living about it, and she said, "Go after her, that I may have her as my companion." Her father had a horse, and on it I rode over to the woman's house. I went there secretly, and watched the people digging potatoes, for their camp was nearby. The man to whom this woman was married was also living with another woman at the same time. The woman I was after was staying in this camp. I approached her secretly and when I reached the place she got herself ready to go with me. The two of us rode on a pony, and it so happened that we had to pass the place where the husband was working. He pursued us, but we managed to get away. In a short time I arrived home, and my wife received the second woman willingly. They would sleep with me on alternate nights.

After we finished our work there, we went to the place from which we had originally come, and we arrived home just in time for the annuity payment. The superintendent of the Wittenberg school made the

7:Radin E-8 (ca. 1912) 1926 NP12 Winnebago NP12



*159 65 [588] 837 [484] payment. At about the same time, one of the two women with whom I was living was taken away from me. She went to live with another man. When the payment was over here, the superintendent went to Necedah to pay the people there, and I went along, for I was doing what we called "chasing the payment." There, and at Red Hill, I deceived many women, and thus obtained quite a large sum of money. Then I started off with a number of other young men. By this time I was spending all my time drinking.

[203]

*159 484 I got on the train at night. We were to change cars at a place called Honsa and from there we were to ride in a freight car. When we had gone only a short distance the conductor saw us and put us off. We were all drinking heavily. One man had lost his hat and was walking bareheaded. We walked along until we came to a pasture, and there we found some dry wood with which we built a fire. We had decided to sleep there. We had plenty of whisky with us. Late at night we became thirsty and so we looked around for water. We found a number of pools scattered around, and out of these we drank. Then we went to sleep. The next morning when we woke up we saw a good well near us, but we ourselves had drunk out of the water and mud in which pigs had been wallowing.

*159 273 In the morning when the train arrived we boarded it. Eventually we reached our destination, and there found many people, drinking and making a lot of noise. That was exactly the place I had been looking for. Whenever I saw a person drunk I would steal whatever he

[685]

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

## §22. *We Kill a Pottawattomie*

*159 ● 588 839 I never married any woman permanently. I would live with one for awhile, and then with another. Sometimes upon my return after an absence I would find my temporary wife living with another man. This is the way in which I acted.

*159 787 721 My father had brought me up and had encouraged me to fast, so that I might be blessed by all the spirits that exist, and thus live in comfort. My father had raised me so that I should desire to obtain war honors,[28] so that I should not be like one who wears skirts. That was the reason he had me join the Medicine Dance so [624] that people should not be able to ridicule me. My [867] father taught me to lead a sober and sane life and my grandfather, during the time I lived with him, had told me the same. They both encouraged me to give feasts and to ask the spirits for war honors.

*159 721 At that time I had a comrade, and one day he said to me, "We have been thinking of something, have we not, friend? We ought to try and obtain some external emblem of our bravery. Do we not always try to wear feathers at a Warrior Dance? Well, then, let us try

[554] [28] These war honors were the following: touching the body of a slain enemy first, killing an enemy, touching the body second, touching it third, stealing a horse. All of them entitled the possessor [301] to wear an eagle feather in his hair.

7:Radin F-5 (ca. 1912) 1926 NP12 Winnebago NP12



[159] was over. Indeed, I even got married there. I kept [588] on drinking all the time. It was then that a nephew of [213] mine begged me to give him my buggy. A nephew has [604] the privilege of asking his uncle for anything, and the uncle must give it. In return the uncle can compel the nephew to work for him at any time.

Some time after that I went to visit an uncle of mine. He said, "Nephew, to-morrow they are going to have a Medicine Dance, and to-night they are going to have a trial performance.[28] Your aunt is going to buy provisions for the meal, and you may go along with her." So I went along. When we got to town we drank, and on the following day it was rumored that the woman and myself were missing. The buggy in which we were riding was quite broken, my hat was gone, and my trousers ripped open. I immediately went back to the place I had come from, even though the Medicine Dance was being given. The woman, I heard, was still missing. I then went to the place at which I had been staying, and remained there all day. I got very tired. In the morning I mounted a horse and went to town. [C98] There I was arrested. I was asked what I was doing in the town. "I am not doing anything; I am merely visiting around." Then the one in charge of the law said that I was to pay ten dollars and that if I did not do so, he would send me to prison. I therefore sold my horse for twenty dollars, and out of it I paid the ten

[196] [28] The first part of the regular Medicine Dance is supposed to be merely a rehearsal for the following day when the main ceremony is given and is in consequence called the "trial" performance.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

## *My Release from Prison*

to them for me to use. Later on, in the fall, when the cranberry season had started, I lived with three women. I never did any work, but simply went from woman to woman. Then the annuity payment was made, and I went around chasing the payment. I sold my horses and spent the money I had.

About this time my father and mother asked me to come to Nebraska. I had been told that my father and mother had joined the peyote people and were eating peyote, and I did not like it. These peyote eaters were doing wrong, were wicked, and that is why I disliked them. Old Thunder Cloud, my brother-in-law, told us the following about them:

"This medicine, the peyote,[88] is one of the four spirits from below. That is why it is bad. These four spirits have always longed for human beings, and now they are getting ahold of them. Those who use the peyote claim that when they die, they will only be going on a

[88] The peyote is a small cactus common in the state of Chihuahua, Mexico, out of which from time immemorial an intoxicating drink has been prepared. The ancient Mexicans were well acquainted with it. For a number of centuries it has been the center of various cults all of which contained marked Christian features. It is only within the last fifty to seventy-five years, however, that some of these cults have spread into the United States. It is from some of the tribes now living in Oklahoma that the Winnebago borrowed it.

The Winnebago either eat the peyote button in its dried state or drink a concoction prepared from it. The effects are various. Every one, however, seems to be agreed upon its causing wonderful color visions. The after effects vary with the individual. I have seen some practically in a state of stupor after eating a large quantity of the buttons, while others seem entirely unaffected and go on with their day's work as though nothing had happened.

The use of the Bible is an entirely new element introduced by the Winnebago.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12



most is the fact that they are making fun of you. Quite apart from that, however, I am not used to them." I was speaking quite dishonestly.

I was then staying at my sister's place. She was a peyote follower and had gone on a visit to Oklahoma. After a while she returned. At that time I was staying with a number of women and from them I obtained money. Once I got drunk and was locked up for six days. After my sister returned she and her friends paid more attention to me than ever before. This was particularly true of her husband. I was given horses and a wagon. I was really treated very tenderly. I told them I believed in the peyote because they treated me so nicely. I knew that they did this because they wished me to eat the peyote. I, in my turn, was very kind to them. I thought I was fooling them and they thought they were converting me.

We moved after a while to a place where there was to be a large peyote gathering. I knew that they had arranged for this in order to get me to join. Accordingly I spoke to my younger sister and said, "Sister, I would be quite willing to eat this peyote ordinarily, but I don't like the woman with whom I am living just now and I think I shall leave her. Now I have been given to understand that among you, when married people eat the peyote they will always have to stay together. I shall therefore join you as soon as I have married a woman with whom I wish to stay permanently." Then my brother-in-law came in and my sister told him what I had said and he spoke to me,

## *Crashing Thunder*

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385] "You are right in what you say. However, the woman with whom you are staying is a married woman and you cannot stay with her any longer. This marriage of yours is null and void and we know that this is so. You had better join now. You are the same as if you were single, and we will pray for you as though you were single. After you have joined the peyote religion you may marry any woman you wish and whom you have a right to marry legally. So, do join to-night. It is best. For some time already have we been desirous of your joining us but we never said anything to you about it. It is Earthmaker's blessing, God's will, that has made you think of this." So he spoke to me.

[P. 194]

8:Lurie E-5 (1945-1950)1953 NP12 Winnebago NP12

# Winnebago Berdache

*By* NANCY OESTREICH LURIE

114 838 [177] [171] THE following account draws attention to the fact that the berdache role was still evident in Winnebago culture until close to the turn of the century, and adds somewhat to the data of certain clear cultural parallels between this Woodland Siouan group and such Plains Siouan tribes as the Omaha, Oto, Iowa and Ponca. The description is not complete and certain points are equivocal. Thus, all of the available ethnographic documentation will be presented so that anyone intending to use the information will be able to assess its value. The description given here agrees, Dr. Raul Radin said in a conversation, with his unpublished Winnebago data.

124 838 During the course of general field investigations conducted from time to time during the years 1945 to 1947, it was apparent that Winnebago informants in Wisconsin tended to be reticent to discuss the matter of the berdache. Their embarrassment may indicate that knowledge of the subject was withheld. However, even where excellent rapport existed and individuals became sufficiently interested in the topic to question people who might not speak directly to an ethnographer, some details remain uncertain. Furthermore, [177] while the last berdache died somewhat over fifty years ago, the picture is confused by the former tendency of Winnebago culture to invest given forms of traits with opposite meanings and functions when used under different circumstances. At the present time, the recollections of many informants reveal that they know only half of the total function of given forms, or that they attempt to synthesize features which now appear as contradictory.

[184] While it was noted in 1950 that the Nebraska Winnebago were quite willing to speak of matters that in Wisconsin are still considered sacred or as things to be kept secret from whites, the Nebraska Winnebago simply knew less about older traditions.

838 [787] [821] [741] [588] [554] [199] 838 [626] It was agreed generally that the berdache was a man who had taken on this role because he had been directed to do so by the moon, a female spirit, at the time of his vision quest. The berdache dressed as a woman, performed women's tasks better than any normal woman could perform them, and had the ability to foretell future events. However, not all Winnebago prophets were berdaches. One informant mentioned that berdaches sometimes married other men, but no data were obtained concerning the attitude of the society toward the husband of a berdache. Most informants felt that the berdache was at one time a highly honored and respected person, but that the Winnebago had become ashamed of the custom because the white people thought it was amusing or evil. By the time the last known berdache attempted to fulfill the role, his brothers threatened to kill him if he "put on the skirt." This berdache then affected a combination of male and female clothing, fearing that he would die if he did not at least attempt to follow the directions given him in his vision of the moon.